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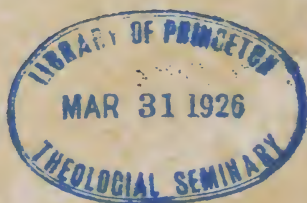
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THE  
AMERICAN  
BAPTIST MAGAZINE.

No. 9.

SEPTEMBER, 1828.

VOL. VIII.

**MISSIONARY DEPARTMENT.**

*Philadelphia, June 30, 1828.*

Mr. Editor,  
Little more than a week has passed since Rev. Thomas Swan, late Professor of Divinity in the Baptist Missionary College at Serampore, left this city for Liverpool, after having remained with us only about ten days from the time of his arrival from Calcutta until his departure. While here he preached in several of our places of worship, with much acceptance, and became endeared to all who formed a personal acquaintance with him. He delivered a missionary discourse, by request, in the Sanson-Street meeting-house, to a large assembly, which, with the address I herewith send, he was induced by the earnest desire of several to leave with us. The publick will see the former ere long. The latter on "the necessity of much personal religion in missionaries," you will please publish in your Magazine. It will prove acceptable to your readers, and is particularly seasonable at this time, when our mission stations need recruits, and others are proposed to be established,—that any who may look forward to such an engagement, and those who are to decide on their qualifications, may be aided in fixing their minds on the necessity of a high character in their piety. May the perusal of it be useful to all Christians and ministers in exciting them to seek that state of personal religion which will make them shine as lights in the world. D.

**ADDRESS,**

ON THE NECESSITY OF MUCH PERSONAL RELIGION IN MISSIONARIES, BY  
REV. THOMAS SWAN.

Delivered in the Mission Chapel, Circular Road, Calcutta; and in the Serampore  
Mission Chapel.

Much personal religion is necessary in every Christian. All that profess to know Christ, ought to be entirely devoted to his service. But if this be true in reference to Christians in general, how much more is it true in regard to the Christian minister and the Christian missionary? If the former are not to remain satisfied with little piety, surely the latter, whose very occupation is religion, are laid under the strongest obligations to strive after being devout in the highest degree.

We shall, therefore, present to our brethren in the same work, a few considerations calculated to evince the necessity of much personal religion in the missionaries of Christ.

And in the *first* place, missionaries in general have been selected by their Christian brethren for this peculiar work, on the faith that they possessed a more than ordinary degree of personal piety. However careless Christians may be as to their own particular attainments

in religion—however little holy anxiety they may discover to please God in all things, to serve him with their spirits, or to be entirely devoted to the service of Christ—however seldom they may contemplate that perfection of character which they are destined finally to attain, and which it should be their constant effort to attain—you will not find them equally careless in their ideas as to what a missionary should be. However low in religion they may be themselves, you will always find that they think the missionary should be high in religion. They would never select a man for a missionary whose attainments in serious godliness they did not consider far more elevated than their own. If he were not more eminent than they in personal religion, they would think him entirely unfit for such a sacred employment. This is the principle on which Christian missionaries are chosen by their brethren; and whether they are really eminent in personal religion or not, they are chosen as persons who are. They must *appear* to be very devout, or they will not be selected. It is on the faith that they really are what they *seem*, that the people of God set them apart for the sublime service. But does not this lay a necessity on the Christian missionary of being eminently holy? Was it not on the supposition of his being so, that he was sent into the missionary field? And if his brethren had imagined that he would become indolent, or carnal, or vain, or proud, would they have fixed their choice on him? Would they not have trembled at doing so?—trembled at sending into the holy work of Christ an unregenerate son of perdition instead of one born from above? instead of one desirous to engage in the great work, impelled by the love and filled with the spirit of Christ? instead of one desirous to live in the cultivation of every heavenly virtue and grace? Surely they would. They never

would have made such a choice. And this consideration, my brethren, that the people of God selected us to the great work on the faith of our possessing much personal religion, involves a necessity that we should possess it.

2. When a missionary devotes himself to the work of Christ, he solemnly vows, that he will exhibit to the world, that he is under the influence of a very high degree of personal piety. For the truth of this, I may safely appeal to the experience of every missionary now hearing me. You well remember your feelings, and the prevailing sentiments of your minds, on that important day when you were consecrated to such a glorious service. If, when you first believed in Christ, you said you would be the Lord's—if, when you were first united to the Christian church, you said you would be the Lord's, surely when you were set apart for missionaries, you said, in an equally striking and impressive manner, that you would be the Lord's. At that interesting period of your existence, which you will never cease to remember, how elevated were your aims, how great were the attainments in personal religion which you expected, through the grace of the Lord Jesus, to realize. You then engaged to become intimately acquainted with yourselves; to enter, with the word of God as your light, into the deepest and darkest recesses of your own hearts, that you might become intimately acquainted with all their deceits, and plagues, and abominations. You then engaged to mortify every evil temper and disposition, and to live constantly under the influence of the love of Christ, loving your fellow-Christians as brethren, and all men as partakers of the same nature with yourselves, and as objects of the same divine compassion. You then solemnly renounced all the pomps and vanities of the world, and promised "not to be conformed to the world,



but transformed by the renewing of your minds." You then resolved "not to lay up treasures on earth, but in heaven;" and you plainly declared, in a sense somewhat different from other Christians, that you were "strangers and pilgrims" on earth; you vowed in the strength of your God, to be the devoted servants of Christ alone, and to show yourselves so in every situation, by a diligent performance of its duties. Now, what did these solemn engagements involve on your part? Did they not involve a necessity of your realizing, as far as possible, the fulfilment of them, both as to your inward and as to your outward man? Certainly they did. And happy will it be for us all, my brethren, if we recal to our minds these solemn engagements every day of our lives, that we may endeavour, by the constant performance of them, to glorify Him who hath redeemed us, and who hath permitted us to devote ourselves to so holy a service.

3. Without much personal religion, a missionary will be in danger of being improperly affected by the opposition of ungodly men. The true missionary is not to imagine, that every one feels and thinks concerning missionary work as he does. His mind, as far as he is spiritual, glows with high fervour, every time he contemplates the grand object of all legitimate missionary exertion, namely, the *conversion of the world to Christ*. But he is greatly mistaken if he imagine, that all will feel and think in sympathy with him, that the ideas of all men will be the same as his own. He will meet with many men of enlarged minds, and of humane and benevolent hearts, who will indeed approve of his labours in so far as they tend to enlighten the understandings, and civilize the manners of the heathen; but these will have no sympathy whatever with his ardent desires, that the heathen should repent, be converted, and turn to

God. It were well, in one sense, if the number of such liberal philanthropists were greatly enlarged; for, although a missionary may be injured by such men, yet they are not his greatest enemies. He will meet with many formal professors who are too ignorant duly to appreciate missionary labours as means of education, and too destitute of real piety to care for all his efforts to turn the heathen "from darkness to light, and from the power of Satan to God." He will, besides, meet with many superficial scoffers at all religion. Men whose minds are so destitute of all just ideas of things, that they are capable of nothing superior to low jest, vulgar wit, or profane ribaldry. These ignorant and wicked men will condemn both him and his glorious object, and his unwearyed labours; and if they can render these the occasion of a little vain mirth, their empty minds will be completely gratified. Now these three different classes of men, both those who are humane, well-educated, and philanthropic; and those who are hypocritical and formal; and those who are shallow and profane, may be designated by the general term *ungodly*; and they will oppose the true missionary in a greater or less degree. The first, will enter but partially into his views; the second will hate him because, if his views of religion be correct, he condemns theirs; the third will persecute him as a troubler of life, and a destroyer of its pleasures. Now, how is he to remain unaffected by the opposition that he is sure to experience from these different quarters? In no other way than by himself possessing much personal religion, and exemplifying the power of it in the view both of his enemies, and the enemies of his God. Neither his learning, nor his talents will overcome such opposition. If he trust to the powers of his own mind, or to the knowledge which these powers have enabled him to acquire, he

trusts to broken reeds. These, in themselves, will never support him or carry him through. Nothing but confidence in God, sincere devotedness to his service, and a spirit of universal charity, will enable him to overcome his enemies, and to go on perseveringly in his work. These, therefore, are what we should earnestly endeavour to attain: strong faith in God, ardent devotedness to his service, and fervent love to all men, even to the enemies of God's righteous cause, for whose conversion and everlasting salvation we should daily pray. Under the influence of these alone can we hope for final victory over every species of opposition.

4. Without much personal religion, a missionary will be in danger of being seduced into the paths of error. The missionary is not merely exposed to the latent evil of his own deceitful heart, which no one can perfectly know but the eternal God himself—he is not merely exposed to the evil agency of invisible malignant spirits, whose anxiety for the ruin of his soul are ever discovered by constant molestation—he is not merely exposed to the temptations arising from a world that lieth in wickedness; but he is also exposed, as well as his fellow-Christians around him, to the seducing influence of those characters who have “left the paths of uprightness that they may walk in the ways of darkness,” who have “turned aside from the holy commandment delivered unto them,” and for whom it had been better that they had not even partially known the way of righteousness. We do not now refer to those who have left religion entirely—those who, from being mere professors, have become openly wicked, and malignant enemies to the truth, and to all the genuine disciples of the truth, but we refer more particularly to those who, from their never having been really convinced of the exceeding sinfulness of sin, and of their own

sin in particular, or from the native pride of their understandings having obtained the ascendancy over them, or from their ignorance of the very narrow limits within which the human mind, in its aspirings after knowledge, either human or divine, is confined, have rejected that awfully mysterious yet bright system of truth in which they once professed to glory, and in its place, have substituted a miserable system of error—a system, which is the production of their boasted yet woefully blinded and perverted reason; which owes its strength, and must owe its fugitive existence to subtlety and quibble; which gives the lie to almost every page of revelation; the ultimate prevalence of which were dishonouring to God, and destructive to the present happiness and future prospect of man. Now, how is the faithful missionary to contend with enemies like these, whose very society is pernicious, whose words are poison, and the imbibement of whose spirit were destructive at once to his own soul, and the souls of his perishing fellow-men? Is he to enter the lists of argument with them? Is he to waste his precious time in listening to their subtle reasonings, or answering their profane quibbles, in admiring them as the only men of sense, and the only Christians who deserve the name of *rational*? Is he to act as if his faith were founded on perverse disputation, and to give to heretics, who rob the Saviour of his glory and the sinner of the only foundation of human hope, the credit of being able to understand all mysteries and all knowledge, which elevation in intellect above their fellow-sinners they are so anxious to be thought entitled to? By no means. He must be anxious to feel the religion of the Bible more, and to live more constantly under its influence. This will do infinitely more than the ablest arguments, and in this way he will much better promote the



cause which is dearer to him than life. In this way, also, he will understand the Scriptures better, and explain them to others in a clearer and abler manner. It is personal holiness, which ensures to a man the brightest illuminations of religious knowledge; and without that, the human understanding, however strong it may naturally be, becomes darker and darker till it be finally overwhelmed in the blackness of darkness forever. For our Saviour himself hath said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

5. Without much personal religion, the missionary will yield little encouragement to his christian brethren engaged with him in the same work. Those who have engaged in this work, need every encouragement that can be afforded them, in order that they may continue to go on, notwithstanding the many difficulties with which they must contend. They have quite enough to discourage them, independently of the carnality and irreligion of those engaged with them in the same employment. They have enough of opposition from their own hearts, from the evil spirit, and from a wicked world. These sources of opposition are sufficiently numerous, without the addition of any other, namely, the inconsistency of christian brethren. But nothing will afford more encouragement to truly sincere missionaries, than lively and flourishing personal religion on the part of their brethren. It will be a comfort to them next to their sense of an interest in God's favour. It will give an existence to religion before their eyes; and it will appear a religion worth communicating to others. The pious conduct of even one truly consistent missionary will do more good to his brethren than tongue can tell. They will be stimulated by it, they will be encouraged by it.

Their faith will become more strong, their hope more lively, their charity more fervent. They will be more and more devoted to their work. For "as one sinner destroyeth much good," so one eminently holy man, even in a very degenerate community, will be the instrument of God's blessing in raising the tone of true piety. Of the truth of this remark, the history of the church in former ages affords ample proof. We should therefore strive, in the strength of Christ, that our spirit and conduct, our words and action, may be such, that our beloved brethren, instead of taking offence, and being weakened by our disorderly walking, may rather be stimulated and encouraged in their course by the uniform loveliness of our spirit, and the unimpeachable rectitude of our conduct.

6. Without much personal religion, a missionary is not warranted to expect success in his work. We do not pretend to say but that many who have been officially engaged in religion, with very little personal piety, have been very successful in turning men to God; nor do we deny, that many a holy minister or missionary, has appeared to spend his strength in vain and his labour for nought. The Eternal giveth not any account of his matters; and he will make those whom he pleases the instruments of communicating to men his sovereign mercy. But we humbly conceive it a general rule on the part of God, that he renders those who are most devout the most useful in his cause. If this be true, then that missionary who is not anxious to live near to God—who is not conscious that, whatever may be his failings or short comings, he is desirous to become more like Christ, and to be more devoted to his service, cannot upon just grounds, expect much success in his work. But nothing will more depress the mind of the sincere servant of

Christ, than the thought that he is to have little success. This thought, if admitted, would instantly spread darkness through all his soul, damp all his zeal, and repress all his energies. How then, does the matter stand with us? Are we anxious to be useful? Was it this hope that excited us at first to engage in the glorious employment?—the hope of adding many gems to the crown of our Redeemer? Then let us look to God, who is the God of all grace, for grace to be holy; and to be holy, not in a low but in an eminent degree, since “God is able to make *all* grace to abound towards us;” and our personal religion will only be in proportion to the grace that we receive. For the most eminent of saints, the apostle Paul, declared in reference to himself, “By the grace of God I am what I am.” Which leads me to the last consideration I shall now suggest, as proving the necessity of much personal religion in missionaries, viz.

That without it a missionary is in danger of greater condemnation at last, than even the miserable heathen among whom he labours. This is a very solemn consideration. It is a very possible case, you well know, for a man to preach to others, and yet he himself be a cast-a-way; and if even the apostle Paul dreaded that, and kept himself in subjection lest it should be so, our dreading it is surely a very proper thing. A man may think he is a subject of the regenerating grace of the Holy Spirit, he may desire that others should be so; under the influence of this desire, he may become a minister or a missionary, he may overcome all the force of his early associations, he may break through all the endearing ties of nature and friendship, he may leave his beloved native land and weeping relations, without the hope of ever beholding it or them again; he may brave the dangers of the deep, and the miseries of a climate

uncongenial to his constitution; he may, after much pains, acquire the language of the heathen, and engage, with apparent zeal, in the sublime work of communicating to their minds the knowledge of Christ and of his great salvation—He may continue in this commendable labour for a series of years, and the trump of fame be filled with the glory of his exploits; and yet, after all this apparently glorious career, he may sink at last into eternal perdition. Notwithstanding all this, he may be destitute of the religion of the heart, of personal religion, and if this be the case, everlasting vengeance must pursue and overtake him. In our Saviour's days, there were hypocrites that would compass sea and land to make one proselyte; and we must not imagine that such characters do not exist even now. Human nature is as bad as ever it was, and all our motives will only be seen clearly in the day of judgment. That day will bring to light the hidden things of darkness, and make manifest the counsels of the heart. The fire will try every man's work what sort it is. The eyes of the Judge of men and angels are as a flame of fire; and a mere profession of religion, even though in a missionary without its power, will be a vain plea in the presence of the Judge. Let these considerations sink deeply into each of our hearts, and let us strive to be more devout than ever we have been. Let the thought of the awful condemnation that awaits those who have taught religion to others without being thoroughly religious themselves, make a deep impression on all our minds. And let us daily draw nigh to the throne of grace with that solemn prayer—“Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”



RECOLLECTIONS OF THE LATE REV.  
MR. HOLTON, MISSIONARY IN  
MONROVIA, BY MR. BOARDMAN,  
IN A LETTER TO PRESIDENT  
CHAPLIN.

*Maulaming, Dec. 31, 1827.*

Rev. and very dear Sir,

Yours of February, 1826, was received a short time since, and read with the pleasure which I derive from all your letters. You speak of the need we have of eminent piety in order to be prepared for our arduous and holy work. Nothing is more true than this. I always thought a missionary to the heathen stood in need of peculiar attainments in sanctification; and the little experience I have had, has convinced me, that, howmuchsoever is lacking in me, I do really need some higher attainments than I am wont even to aspire after. This subject has occupied my thoughts more of late, than it has for a long time. I feel the need of a livelier sense of the love of Christ. I want to feel more as St. Paul did, when he said, "the love of Christ *constraineth* me." It is my desire, that a sense of the unspeakable love of Christ may be the main spring of all my actions to the end of life. I want to feel indifferent to the pleasures, and enjoyments, and honours, and emoluments of this world, and live wholly for God and his cause. I want a stronger faith. The Burmans have a word which means *to set before our eyes*; I want a faith which will "set before my eyes" all the great things which the word of God contains, that they may be as real to me, as though I had seen them with my eyes, and they were continually present with me. Of such faith I have as yet obtained but a scanty portion. I feel assured that you will pray the Lord to increase my faith. You will perceive by the date of this letter that I am devoting to you one

of the last hours of an expiring year. How rapidly time flies away! And with it many of our dear friends are passing into eternity! Several of the friends of my youth have recently been called away since I saw you, among whom you have mentioned Mr. Holton. Respecting Mr. Holton, I feel disposed to make a few remarks which will be new, and perhaps interesting to you. Nothing that I can say, will be of any service to him now, but it may be a satisfaction to his friends, to know, that he was instrumental in no very inconsiderable degree, in deepening those feelings of heart which resulted, I trust, in my conversion to God. Well do I remember the first interview I ever had with him, and from that time forward it was his constant endeavour (as it seemed and still seems to me) to win me to Christ. Once when he saw my spirits were depressed, he said, I hope you will not find rest 'till you find it in Jesus.' About that time, he taught a small class of the students to sing, and I could often discover the workings of his heart, in the general conduct of the evening when we were together. He used to close the interview by a prayer in which I always felt that my salvation was the main subject of his petitions. He always watched with a tender solicitude, the state of my mind, and was constantly endeavouring to impart to me some valuable instruction. In this way I consider that he was in a considerable degree instrumental in my conversion, although I had many serious reflections before I knew him; and there were others whose instructions, exhortations, and prayers, contributed a share in the blessed work. I can most heartily say I wish I had much more of the spirit he usually manifested during our residence at Waterville. You will recollect that in the year 1822, some unusual efforts were made in Waterville for the estab-



lishment of Sunday Schools,—and a Sunday School Society was formed with encouraging prospects. It may be a satisfaction to you to know that Mr. Holton was a leading person in commencing and promoting these efforts. I well remember the time (it was a pleasant afternoon of Lord's day) when he and his young friend retired into the grove north of the College, and under a clump of young pines, knelt down and prayed for direction in regard to this interesting subject. It was a very precious season. The two friends felt that God had heard them, and would be with them. They went forward in his strength, and with the co-operation of other friends, the society for Sunday Schools was soon constituted with promising prospects. Mr. Holton was a man of prayer. When we had been absent on a vacation and met again, he would propose to engage in prayer and confession, and thanksgiving. Thus was the good man preparing while in College for that crown of glory which was so soon to be awarded him. May the College with which you are connected, constantly be blest by the example and prayers of students, much resembling our dear departed brother.

You will excuse my having written so much on this subject, as I write from feeling and knowledge to those who I know will rejoice in the grace which God was pleased to bestow on his young servant.

The Rev. Mr. Trawin of Kiddapore, (near Calcutta) who has been eminently useful among the heathen, and of whose success I have heretofore given you some account, has suddenly been called from his labours. This providence is exceedingly dark, but we may be assured it is well ordered. The work is God's, and he will furnish instruments to carry it on.

Our prospects we hope are brightening. Last evening, two men and a woman proposed them-

selves as candidates for baptism. We have hopes of them all, but shall wait a little while before receiving them. A priest, the second in rank in the place, has lately begun to examine the christian religion, and visits brother Wade's zayat every day. He sometimes speaks of "changing religion," &c. We hope and pray that he may be guided by the Spirit of all truth. Several others are inquiring. Mrs. Boardman and myself are still studying the language and teaching children.

January 1, 1828. In mercy we are spared to enter on a new year, and to send our christian salutation and good wishes. I feel a strong desire that during this year, God may be pleased to enlarge his kingdom more than in any year since the christian era. I know you will unite in this desire. Mrs. Boardman is now surrounded by a group of Burman girls, and is delighted with her employment. What with her labours in this department, and her family cares, she finds but little time for correspondence. Our dear little Sarah is just now indisposed, but we hope her sickness will not be severe. Do pray that God may adopt her as his child.

Yours in the gospel of Christ,  
G. D. BOARDMAN.

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### BURMAN MISSION.

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EXTRACTS FROM MR. BOARDMAN'S  
JOURNAL, FROM OCT. 28, 1827,  
TO JAN. 2, 1828.

Oct. 28, 1827, Lord's-day evening. Till to-day I have never had the pleasure of a free conversation with a Burman Christian. This has been owing principally to my having none of them with me, and when I have met with them I have not felt able to speak their language. This evening I have been

conversing with Mounge Ing. He has lately returned from Mergui, where he has spent a few months in preaching to his countrymen the unsearchable riches of Christ. In my previous conversations with Burmans, I had uniformly been obliged to combat their prejudices and bear with their weaknesses, but in Mounge Ing I found a friend and a brother. While the language of love and praise to the Redeemer flowed from this convert's tongue, the Burman language seemed much more pleasant than ever before. It gave me a pleasure which I cannot describe to hear him relate his conversion, and his present feelings and hopes. He has a firm conviction that ere long the gospel will spread over this whole country. Relying on the divine power, and faithfulness, and grace, he says, we need not fear, nor be discouraged. Christ has power, (he added,) and I daily pray in secret and in publick, that he will exert that power, and bring the nations of the earth to the knowledge of himself.

Nov. 4, Lord's-day. Conversed with Mounge Shwa-ba, another of the native Christians. His mind seemed solemn, and he feels much encouragement. He knows some who are examining the new religion.

Nov. 29. I think we never before received at any one time so much good news from our native land, as to-day. Besides various periodical publications, we have letters from our dear family connexions and many other friends. Nearly all our letters contain accounts of the wonderful works of God in beloved America. *Surely, God is good to Israel.* Our hearts have overflowed with gratitude, and we immediately inquire, "When, O when shall the gospel thus triumph in this land of darkness?" Our hopes are somewhat encouraged. We are now settled in a very favourable spot, enjoying every advantage which a most salubrious climate,

(for India,) and most perfect religious toleration can afford, and I hope I may add, we feel a united and ardent desire to devote the remainder of our days to the spiritual welfare of this people.

It is proposed to enlarge our school, if events in providence should favour the design. We hope now to be able in some measure to gratify the wishes of our friends in North-Yarmouth, and Framingham, and Lower Dublin, who have been contributing so long for the religious instruction of Burman boys. I hope God will be pleased to make this school a rich blessing.

Dec. 2. This evening I have enjoyed the privilege of uniting with the Burman Christians in celebrating the Saviour's dying love. This privilege I have for years longed for, but never enjoyed it before. How delightful to unite with those who were once involved in all the darkness of paganism, in commemorating the grace of him who hath called us out of darkness into his marvellous light. At the Lord's table, two native Christians prayed. Brother Judson then read a portion of Scripture, and made some remarks in Burman, then made an extract from Haweis' "Spiritual Communicant's Companion," in English, then prayed in Burman and in English before administering the bread; then prayed in like manner before the cup. It was to me a solemn and delightful scene; and although our number was small, we hope Christ was present. We anticipate an increase of numbers soon. To-morrow morning we shall observe the monthly concert of prayer in English. May the Lord vouchsafe to us his blessed presence.

4. This evening, I called my two Burman scholars into my room, and had the following conversation with them.

"Do you remember your mother?"

"Yes, Sir, we think of her every day."



"What did she say to you when she was with you?"

"When she was ill she could not speak to us."

"What did she say before she was taken ill?"

"She said we must give diligence to become disciples."

"Did she sometimes pray with you?"

"Yes, Sir, every Lord's-day, and sometimes on other days, she took us out *into a retired place*, and prayed with us."

"When she was first taken ill, what did she say to you?"

"She said, I shall give you to the teachers, but I shall go to heaven to be with Christ. She was not afraid to die."

"What sort of a place do you think heaven is?"

"God is there, Christ is there, and there is no pain, nor poverty, nor sickness, nor old age, nor death, nor sin; but holiness and happiness."

"Do you wish to become disciples?"

"Yes, Sir, very much."

"Which would you rather be, a disciple, or a rich man?"

"I had rather be a disciple," said each of them.

"Why had you rather be a disciple?"

"Because wealth is enjoyed but a short time, and can do its possessor no good when he dies."

"Why do you not become disciples?"

"Because we are under the power of the devil."

"Who is the devil?"

"He is a powerful spirit, who deceives men exceedingly. Formerly he was a good angel. But he sinned against God, and was driven out of heaven, and he came to this world; and he deceived Adam and Eve; he is a great deceiver."

Having said this, the younger boy, who is about nine years of age, gave me a very correct account of the creation and fall of the first

pair. The interview was closed with a short exhortation, and the boys repeated a prayer adapted to the state of those who wish to become disciples.

This conversation convinced me of the great importance of giving Christian instruction to *children*. Mah Men-lay had been a Christian only about seven years. But how much divine knowledge had she instilled into the minds of these two boys. They probably know more of the gospel than most boys of their age in Christian countries.

8. Received this morning a letter from Dr. Price, dated Saguing, Nov. 7, in which he says, "My situation is lonely in the extreme, and my health bad. But God has put it into the heart of Mr. L. a merchant at Ava, to visit me almost every day, and to administer every consolation which friendship can suggest. He urges me very much to try the sea air; and he even offers himself to remove to Saguing, and take charge of my family in my absence. I feel sometimes disposed to take his advice, but I have not energy of mind enough to determine upon so rough an expedient. The king and his government treat me with their usual kindness; and my school as well as my preaching is in a favourable state."

Previous accounts represented that Dr. Price was very ill of a consumption.

16. To-day I have had the great pleasure of receiving, (through the kindness of a Philadelphia friend,) a file of the "*Columbian Star*" for more than a year. *These are the first religious newspapers of any kind which I have received since leaving America*, and they have afforded a rich feast. How encouraging it is to our hearts to be informed of the wonderful spread of the gospel at home. I am led to think, that at the present day, the influences of the Holy Spirit, and a blessing easily to be obtained, God seems to be *waiting* to pour



out his Spirit on those that ask him. This is surely a time of the right hand of the Most High. May we all be encouraged to look to God with more habitual dependence and expectation.

Jan. 1, 1828. [Mr. B. recites various incidents which had occurred during the year, and adds:]

Here I erect my Ebenezer, and say, 'hitherto hath the Lord helped me,' and praised be his name forever and ever.

During the ensuing year, I desire to be more exclusively devoted to Christ than I have ever been; to be more constant and circumspect in imitating him;—to be more spiritual in my thoughts and conversation;—to follow my own will less, and God's more;—to pray more earnestly, and to believe more strongly;—to be more willing to deny and mortify myself;—to forget the things that are behind, and to press forward;—to be actuated in all my conduct by a sense of the divine love, and of the truth of those wonderful things which are taught in the Scriptures. I desire also that my family, my relations, my friends, benefactors, and correspondents, may be crowned with divine blessings; and that this year may be distinguished above all preceding ones, by a more copious outpouring of the Holy Spirit, and a more extensive spread of the gospel.

If I should be called into eternity before the close of the year, I desire that I may be enabled to leave a dying testimony to the excellency of the gospel and the preciousness of Christ, and that washed in atoning blood, I may be graciously admitted into the glorious presence of my dear Redeemer.

[Here Mr. B. reviews the past year in reference to himself and family,—gives a summary history of the Mission for the year, and closes with the following :—]

Since the removal of the establishment from Amherst to this place, three persons have proposed themselves as candidates for christian baptism. They will probably be received soon. A priest who has worn the sacred garments twenty-seven years, and is second in rank in this region, and several others appear hopeful. About the close of November, I took Mahmen-lay's two boys, as a commencement of a small school. Soon after, Mr. Wade commenced preaching in his zayat near Tavoy-zoo. Dr Judson is now erecting for himself a zayat at Goung-zagewn. Mrs. Boardman is united with Mrs. Wade in managing the female school which promises much usefulness. Moung-Ing, who was ordained early in the year, goes about through the town discussing religion, and meets with some opposition and some encouragement. In the course of the year, a considerable number of tracts and parts of the Scripture have been distributed, and the gospel has been declared more or less fully to several thousands who never before heard of pardoning mercy. Still we cannot speak of any general excitement. Our eyes are unto God. Every blessing must come from him. *O, Lord, revive thy work!*

Jan. 2. This morning I called my two scholars into my study, and asked them if they knew who furnished them their means of subsistence. "God furnishes it," said the younger one. "That is true (I said) but he does not come down and feed you with his own hands. What *man* is it that supplies your wants?" "It is God, (he added with earnestness,) he gives us every thing." "True, (said I,) but *how* does he supply you? Is it not by inducing some *man* or *men* to give for you?" "I think so, (said the elder,) it must be the teachers who support us,"—but the younger was unwilling to give up his point. I at length, made them both under-

stand that God had disposed certain individuals in America to contribute to the support both of them and us. I added that I had just received a letter from one of those benefactors in which I am requested to send home some specimens of Burman writing. "Would you like to write something?" They both seemed thankful and pleased, and said they could not write, but they would dictate if I would kindly write for them. In the course of the day they both came and indicated a short letter.

I have lately adopted the plan of calling them to me before breakfast, and after tea every day, when each of them repeats an appropriate form of prayer, after which, I endeavour though in a very feeble and imperfect manner, to pray in their language. This last, seems to deepen the solemnity of the occasion, while it affords me a good opportunity to practise in this difficult exercise; and I hope God may hear the prayer of sincere desire, even though it be not clothed in the most correct and appropriate language.

On Lord's-days the boys are taught a catechism, and portions of Scriptures; and are examined on the sermon which they have heard at the Chapel, and any other exercise which I appoint them.

7. Received a visit from Moung Dwah, who requests baptism. His conversation is very satisfactory. Received another boy into the school.

12. Attended a church-meeting, when Moung Dwah and Mah Hlah, having requested Christian baptism, were unanimously admitted as candidates. They will probably be baptized in a few days.

Last night, the house of Moung Ing, one of the Burman Christians, who lives next to us, was broken open and plundered by thieves. We heard the alarm, but did not go out, as we were not sure what was the cause. Besides, it would

have been dangerous for us to go, for fear of liars in wait, who might injure us, or seize the opportunity for burning and plundering our house. It is proposed to afford Moung Ing, some assistance in his distress.

17. Witnessed the baptism of Moung-Dwah and Mah-Hlah. May they go on their way rejoicing, and may many be induced to follow their steps.

GEO. D. BOARDMAN.

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#### THE EXAMPLE OF CHRIST.

The Annual Missionary Meetings are peculiarly interesting to those Christians who are zealously engaged in spreading the news of salvation over the benighted lands of India. At the Annual Meeting of the Baptist Missionary Society, at the Wesleyan Chapel, in London, in June last, Mr. Robert Hall preached an animated Sermon, 1 Pet. ii. 21, from which we make the following extract.

"Finally. Imitate the example of Christ in his care for sinners, for the perishing souls of men, and in his sending forth the heralds of salvation to a lost and perishing world. Christ became the first preacher of his own religion; and he sent forth his apostles for the same important purpose; that thus 'the word which at first began to be spoken by the Lord,' might afterwards 'be confirmed by them that heard him.' And in proportion as you send forth proper men to preach Christ's word—in proportion as you lend your time, your property, your influence, your prayers, your counsels, to the propagation of Christianity, in such proportion are you imitating Christ. Christ is now received up into heaven; he has entered into his glorious rest;—but what is he now doing? Does he rest in inglorious ease? No: he rests; but he is aiming in every way to gather in his elect, to beat down Satan's kingdom, to promote the salvation, the holiness and hap-



piness of 'a great multitude which no man can number.' When you look round on the world lying in darkness and in the shadow of death, and aim in every possible way to send them the Gospel, you are, in fact, doing his work, preparing for his triumphs, increasing his satisfaction. You are acting the part of the good shepherd who goes out after the lost sheep, and when he has found it, rejoices. You are instrumentally sending forth the rod of his strength, and aiming to bring men into obedience to him. By the means which you are thus carefully and zealously employing, 'every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together.' Before this great and important work, all the concerns of the world die away, and are left at an immense distance. This is the grand concern that occupies our minds, and engrosses our care. Christians are all employed in doing this one work, compared with which all else is of no value. Engage in this work, my friends, with all your souls. Assault heaven with your prayers, and Satan and his hosts shall fall back before you. Prayer is mighty, for it is an exercise in which you are not alone. 'He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.'—And there cannot be a more sure sign of the soul's devotedness to Christ than an earnest desire that 'all the ends of the earth should see the salvation of God.' "

### VALLEY TOWNS.

MR. JONES' JOURNAL.

July 21, 1827. Passed the night at T. R's. His wife appeared con-

cerned about her soul, but backward to communicate her feelings. On the following day, preached from John iii. 3. The people seemed to listen as for eternity. Several were much affected, and two or three appeared to be in agony of mind. Observing this, I called them in, after a short interval, and endeavoured to give some suitable advice, and concluded with prayer. They are very ignorant and need much instruction.

Arrived at home in the evening. Mrs. Jones had employed the day in Sunday School and other family religious exercises.

23. At the ferry seven miles from the Mission, conversed with an old black man who is sick, and endeavoured to point out to him the necessity of regeneration, in order to a meetness for heaven. He appeared to have no notion of what was meant by a change of heart.

Conversed with a white woman on the same subject; she seemed more sensible of her situation as a sinner, and desirous to know the way of the Lord.

25 Went to Tennessee, and preached three times, while in the settlement. By invitation, of the ministers and elders, joined in the exercises at a Presbyterian camp meeting. At which I spent Saturday and Sunday, July 29, very pleasantly.

Received a message from the marshal, requesting me to attend at the town-house to-morrow, to read the New Constitution to the people.\* I went as requested; and found great part of the inhabitants attending the Adoneeskee or Conjowror. They were just going to bathe, it being the first day of their new year, i. e. of eating new food, the produce of the present season. Read the laws from noon till night.

\* The constitution, and laws subsequently mentioned, are those recently adopted by the Cherokees. The marshal is an officer of theirs.



Aug. 12, Lord's-day. Heard a good account of the effects of last meeting at Notley, by the people who came from there to worship with us. Four or five appear to be in earnest for salvation.

A young man, who has, for several years, been a very wicked character, has been stopped in his career. O! that the wounding and the healing word may be carried home to his soul.

After breakfast, the Rev. Mr. Michel, a professor in the University of North Carolina, arrived. He is on a scientific tour, examining the geological character of the country, as far as the chartered limits of North Carolina.

Mrs. Jones had a Bible class in the morning, at which some adult natives attended. Mr. Michel preached from John xii. 27, an instructive discourse.

The Indians also sent to request me to come and finish reading the constitution, which I did. In the evening, had some conversation with the young man alluded to yesterday. He said he was sensible of his miserable condition by nature,—that he seemed as if he were alone in the world—he never felt so deeply his situation, as when at Notley. I lent him Doddridge's rise and progress. He was once a pupil at this school.

14. Preached from Acts ix. 11. "Behold he prayeth." I felt much liberty. Almost all seemed deeply affected. I hope some good will be the result. O that the Lord would make us humble and thankful for the precious visits of his grace!

18. Preached at Notley, from 2 Cor. vi. 2. "Behold now is the accepted time, &c." Found much freedom and enlargement, and the people seemed to listen as having eternity in view. I heard the pleasant news that some, the last meeting, had become deeply concerned, and seemed to be in earnest about their salvation, and others were in-

quiring. After an interval, I invited those who were anxious, to return, and I would converse with them. They all came, and the other people crowded in too, as if desirous to hear every word. I endeavoured to give some advice suited to the state of awakened sinners. Those who appear to be thus affected are generally very ignorant of the nature and effect of a religious change. They seem to be astonished at one another, and hardly know what to make of it. They behave very orderly, deep concern is depicted on their countenance, the bursting tear is seen to drop, and the labouring breast seems heaving with penitential sorrow.

19, Lord's-day. In the family with which I lodged, expounded part of Roman viii.; they seemed to listen with attention to the privileges of them that are in Christ Jesus. Two hours before preaching time, a number of people had assembled. Endeavoured to improve the time in singing and prayer. A little before twelve all the inhabitants of the town who could understand English, being present, preached from Matt. xxiv. 37. "But as the days of Noe were, so also shall the coming of the Son of man be." I felt much liberty, but was quite exhausted at the conclusion. After sermon, spoke to some who appeared under serious impressions. Found two females in a hopeful state, but had no opportunity to inquire at large into their exercises. After an interval, gave some advice to the anxious, and warning to the careless, inviting them to come to the Saviour.

[Mr Jones here introduces an account of a journey undertaken by him to meet a deputation appointed by the Board to visit his Station. At the French Broad Association, he found the Rev Iveson L. Brooks who had been designated to this service, and conducted him home, where they arrived the 30th of August. Mr. Brooks entered

Immediately upon his duties, and on Saturday Sept. 1, preached.]

The people were very attentive. After preaching, brother Brooks spoke very closely to Ann Judson, a young Catauba girl; he was pleased with her answers, though she could do little more than weep. She said she could not be happy without Christ; nor could she think of living any other than a life devoted to God, even if she were sure of going to heaven at last. He also spoke to a young man, who said he had been in trouble about his soul, for about two months, and acknowledged that he had lived a most profligate life.

A female from Notley, coming in just then, in answer to brother Brooks' interrogation, expressed deep anxiety of mind. She said she would willingly part with all she had in the world to become a christian.

Brother Brooks had some faithful talk with the United States' Interpreter, and a messenger in company with him. The latter seemed very attentive and interested. Finding he could read, and was not in possession of a Bible I presented him with one, which he promised to read, and immediately commenced.

At night some persons from several miles off, arrived, ready for preaching to-morrow.

Sept. 2, Lord's-day. Mr. Brooks attended the Sunday school in the morning; and at the usual hour preached an interesting sermon. The hearers were much affected. He afterwards addressed those Indians who understood no English, through an interpreter.

[Mr. Jones expresses much satisfaction in the visit and labours of Mr. Brooks, which we are confident were productive of great good. On his leaving the establishment, Mr. Jones accompanied him over the mountains, and preached several times on his way out, and returning. Nor were they without the gracious operations of the Holy

Spirit at home, as appears from the subjoined extract from Mrs. Jones' diary.]

17. "Yesterday being Lord's-day, and my dear partner from home, I endeavoured to improve the time, according to my abilities. We had a comfortable sense of the Lord's presence at family worship. After breakfast commenced Sunday school, seventeen present. The subject for religious instruction, was the parable of the ten virgins. Several of the children seemed much concerned, particularly during prayer. After school, an Indian brother, and some other Indians coming in, they and the children amused themselves by singing English and Indian Hymns, till brother John Timson arrived, who held a little meeting with them. Perceiving two of the girls much affected, and earnestly wishing to see the impression deepened, I told them I would converse with those who wished it, on Christian experience, after evening worship. Four attended. And while we were thus engaged, it pleased the Lord to reveal himself to our beloved pupil Ann Judson. Her burden of guilt was gone. Jesus appeared unspeakably precious, and a new song was put into her mouth. Painful as my sufferings have been of late, I felt that moment, more than recompensed for all. While talking to her, I was interrupted by deep sobs from another girl, whom I discovered to be in an agony of distress. We supplicated the throne of grace on her behalf, and I trust our covenant God was present. O! may she not cease crying to the Lord till the Saviour appear to the joy of her soul."

23, Lord's-day. I was very ill during the night with a violent pain in my head,—did not think I should have been able to go through the publick exercises of the day. At the usual hour, however, the



anguish being a little abated, I commenced, expecting only to make a few remarks, but the Lord assisted with regard to body and mind, so that I was carried through with much liberty, and the word seemed to have free course. The whole company was bathed in tears. I trust the Lord was present of a truth.

After a little rest, proceeded to the river, and baptized Ann Judson; and afterwards, our little band joined in the celebration of the Saviour's dying love. E. JONES.

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KENNEBEC MISSIONARY SOCIETY,  
AUXILIARY TO THE BAPTIST  
BOARD OF FOREIGN MISSIONS.

The second Annual Meeting of this Society was held in Readfield, in the Baptist Meeting-house, on Wednesday, Feb. 27, 1828.

At eleven o'clock, Rev. John Butler of Winthrop, delivered the annual sermon, from 1 Cor. ix. 19, in which he considered what Christians might do in extending the kingdom of the Redeemer; and the powerful motives which should excite them to make every exertion. After the sermon a collection was made to aid the cause of missions, amounting to \$7.42.

Rev. Dr. Chaplin, President of the Society, took the chair; Rev. Jesse Martin of Vassalboro', addressed the throne of grace for a blessing on the meeting.

The Report of the Secretary was read and accepted.

The Report of the Treasurer was read and accepted.

The following officers were elected for the year ensuing; viz.

Rev. Dr. Chaplin, of Waterville,	<i>Pres.</i>
Elijah Barrell, Esq. of Greene,	} <i>Vice Pres.</i>
Rev. John Butler, of Winthrop,	
John Hovey, Esq. of Augusta,	
Mr. John Sawtell, of Sidney,	
John Hovey, Esq. of Augusta,	<i>Treas.</i>
T. D. Scudder, Esq. of Hallowell,	} <i>Assist. Treas.</i>
Rev. Joseph Torrey, of Readfield,	
Rev. D. Chessman, of Hallowell,	<i>Sec'y.</i>
Rev. Ezra Going, of Sidney,	<i>Auditor.</i>

*Resolved*, That an Abstract of the Treasurer's Report be printed in the American Baptist Magazine.

Rev Dr. Chaplin was appointed to preach the next annual sermon; and in case of failure, Rev. J. Torrey.

Rev. D. Chessman, J. Hovey, and T. D. Scudder, Esqrs. were appointed a Committee, and authorized to alter the time of the annual meeting, if in their opinion expedient. This Committee have decided that it is expedient to have the next annual meeting on the 2d Wednesday in February, 1829.

*Resolved*, That the next annual meeting be held in Hallowell, in the Baptist Meeting-house; and that the publick services commence at 10 o'clock.

*Resolved*, That an Agent be appointed to visit each of the Auxiliaries connected with the Baptist Board of Foreign Missions, and report at the next annual meeting of this Society, their state and prospects; that our hands may be strengthened and our hearts encouraged.

The meeting was closed with prayer.

The season was remarkably pleasant and interesting; for it was evident that the Missionary spirit was increasing; and that the Society felt the importance in some degree of attempting great things, as well as expecting great things in promoting the kingdom of the Redeemer.

#### REPORT

*Of the Treasurer's Account from Feb. 28, 1827, to Feb. 28, 1828, as audited and accepted at the Second Annual Meeting.*

Balance in the Treasury Feb. 23, 1827,	40,89
From Bloomfield P. S.	14,20
Bloomfield F. P. S.	12,23—26,43
Bowdoin 2d Church,	6,40
Chesterville P. S.	11,52
China P. S.	15,50
„ Contribution,	3,47
„ Miss Deborah Hanscom	40—19,37
Fayette P. S.	10,00
Fayette F. P. S.	19,75—29,75
Fairfield P. S.	5,37



Green P. S. including	\$2,75 F.	
Ben. Soc.	-	12,00
Harmony P. S.	-	1,00
Hallowell P. S.	-	18,50
Hallowell F. P. S.	-	4,40—22,90
Leeds P. S.	-	10,84
Leeds F. P. S.	-	10,50—21,34
Monmouth and Wales P. S.	9,01	
Mount Vernon P. S.	-	1,55—11,06
"    "    P. S.	-	10,56
"    "    F. P. S.	-	5,00
"    "    F. P. S.	-	7,06—22,56
New Sharon P. S.	-	14,90
"    "    P. S.	-	12,50—27,40
Readfield P. S.	-	13,50
"    Contribution at an. m.	7,42	
Readfield F. P. S.	-	7,77—28,69
Sidney F. P. S.	-	13,66
"    Col. for For. Miss.	5,59—24,25	
Winthrop P. S.	-	13,00
Cornville, friend to missions,		1,00
Monville, Miss Lucy Fry	-	,88
Livermore, friend for educating		
Indian Children,	-	2,00
Waterville, Dr. Chaplin		
and family,	5,00	
"    "    Dr. Chapin and		
family,	5,00	
"    "    Rev. A. Briggs,	1,00	
"    "    Friend to miss.	1,10	
"    "    "    "    "	,50	
"    "    "    "    "	,25—12,85	
Vassalboro, Reuben Priest,	,50	
"    Isaiah Burgess,	,50	
"    John Collins,	,50	
"    Holman Johnson, 2d,	,50	
"    Ira Merrill,	,50	
"    Jefferson Priest,	,50	
"    Holman Johnson, Esq.,	1,00	
"    Rev. J. Martin,	,50	
"    Allathea Stickney,	,25	
"    Sally Johnson	,50	
"    Eliza Johnson	,50	
"    Coker Marble,	,50—6,25	
Total,	\$346,90	

I hereby certify that I have carefully examined the accounts of the Treasurer, John Hovey, Esq. as above exhibited, and find them correct.

T. D. SCUDDER, Auditor.

#### SABBATH SCHOOL EXERCISE BY A CHEROKEE GIRL.

We give the following Sabbath School exercise by a Cherokee, as it was communicated to us in her own hand writing, from the Valley Towns. It is calculated to show with how much care the children are taught to search the Scriptures, and from them deduce important christian principles.

Find proof that Jesus Christ is represented in the Scripture under  
SEPT. 1828.

the threefold character, of Prophet, Priest and King; and say in what way our Lord executes each of those offices.

Heb. vi. 20. "Whither the forerunner is for us entered; even Jesus, made an high Priest forever, after the order of Melchisedec."

John vi. 14. "This is of a truth that Prophet that should come into the world."

John i. 17. "For the law came by Moses; but grace and truth came by Jesus Christ."

Matt. ii. 2 "He that is born King of the Jews."

Heb. vii. 26. "For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

Rev. xvii. 14. "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords and King of Kings."

Luke xvi. 16. "The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it."

A prophet is a person who foretells future events; it is particularly applied to such inspired persons among the Jews, as were commissioned by God to declare his will and purposes to that people. Jesus Christ executes the office of a Prophet, by the instruction he affords to mankind through the medium of his word, and by the agency of his spirit; a little of the divine nature was known by the work of creation; a little more by Mosaic dispensation; but the full manifestation of God, his nature, and attributes, came only through the revelation of Jesus Christ.

A priest, under the law, was a person set apart to perform the offices and ceremonies of religion, and offer sacrifices; he was but a figure. Under the gospel dispensation, there is but one Priest, which is Jesus Christ, and no sacrifice,

but that of his cross. A king, is a person of supreme rank, therefore it is the duty of all to fear and obey him. Jesus Christ is the

King Eternal, Invisible, Immortal, the only wise God, to whom be honour and glory forever and ever. Amen.

## ADDRESS

### OF THE GENERAL UNION ON THE CHRISTIAN SABBATH.

THE exertions which Christians in general are now making to impress on the publick mind, the importance of *keeping holy the Sabbath*, inspire peculiar joy in every pious and benevolent breast. The zeal which is manifested in this sacred enterprise, promises a success to those engaged in it; for they act upon the principle, that the fruition of hope in the accomplishment of a good cause, depends upon a vigorous and pious perseverance.

We were led to these remarks in reading the Address of the General Union for promoting the observance of the Christian Sabbath, to the people of the United States. It was delivered at a General Convention of different Religious Denominations held in New-York, May 1, 1823, for the purpose of adopting measures to promote the better observance of the Christian Sabbath. At this meeting a Constitution was formed, by the Delegates from several States in the Union.

We should be glad to insert the Address entire in this number of the Magazine; but our limits forbid, and we must content ourselves with giving an extract from it, presuming that our readers will not only respond to the tenor of its spirit, but lend themselves as auxiliaries, in giving virtue to the operations of this invaluable Society.

After some general and pertinent remarks, on this divine institution, they say:

“It is the Government of God made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration—the mainspring of all moral movements—the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious actions are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of



business and pleasure; that commerce, on our sea-board, and rivers, and canals and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of acting upon a question whose decision will affect deeply and permanently the destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration, that nothing can be done, we read in the laws of the human mind and the immutable analogy of moral causes, the certain downfall of our republick, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has groaned and travailed together in pain until now."

This alternative, while a ray of hope beamed on our path, we did not dare to encounter; the cries of our distant posterity assailed our ears; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood-bought blessings. And when we perceived the sensation which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward.* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up, in behalf of the Sabbath, a publick sentiment, whose decisions would be at once law and its execution. We borrowed hope, too, from the promises of God, that a day of civil and

religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universal publick sentiment, which, under the guidance of science and the Bible, shall disenfranchise the world.

Thus alarmed, and thus cheered and animated with hope, what, fellow-citizens, could we do, but relying on the favour of Heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath-day?

It is not the object of this Union to enforce the laws of the several states in favour of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject—by the extension of information—by the power of example—by renovated vigilance in families and among the ministers of Christ and the professors of his religion—and by withdrawing our capital and patronage, as far as may be, from all participation in the violation of the Sabbath—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided



ed by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institutions. We are cheered in these anticipations by a fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless publick sentiment is urging them on. For the emancipation of all such, this Union arises, and expects to be hailed by them as a benefactor in the formation of a publick sentiment, which shall release them and their families, and 'the stranger within their gates,' from a bondage so severe and distressing. We are the more confirmed in these expectations from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day."

The following appeals to the different classes of society, are written in a strain of eloquence, seldom equalled, and must make a deep impression on a moral and religious community.

"And now we look for co-operation to the government of this nation, the representatives of freemen, to aid us by their conspicuous and powerful example, by their cogent arguments in the cabinet and halls of legislation, and by their manifestation of a sacred regard for the Sabbath in all the arrangements of business at the seat of government, in the army and navy, and upon the highways of our land. We trust that those whom we have clothed with power by our suffrage

to "see to it that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow-citizens who inconsiderately, for amusement or gain, violate the Sabbath, we would say, Alas, brethren! why do you this evil thing? Do not imagine that we shall engage with you in angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you must be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires;—and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity and think to wield the universe by human powers—as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil, but by voluntary association and voluntary reformation? Will you then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them, when he gave dominion over them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation upon the Sabbath-day? Will you besiege the citadel of civil liberty, and un-

determine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor led out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such an enterprise. Why then will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil?

To the labouring poor, particularly, we would say, it was for you especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath duly observed, will raise your families to intelligence, and competence, and all civil honours, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage—you may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters.

To the Ministers of the sanctuary, we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord,

of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it? And if, for its violation, "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

To the Great Cities of our land, nurtured by the industry of the nation, and able, by the concentration of their social power and wealth, to send back upon the country purity or pollution, moral life or death, we look for a contemporaneous and decisive movement in behalf of the Sabbath. Oh, brethren! cease, we beseech you, to send out upon us, on the Sabbath-day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the mainspring of evil within you ceases, the land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your burning lava over the land. And fountains of righteousness will ye be, when all within your gates shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made affectual only by his word and spirit, associated indissolubly with the Sabbath-day; beseeching him to guide us by wisdom from above, to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with fortitude in circumstances of discouragement, with a single eye to his glory, with



unshaken confidence in his promises, and untiring enterprise in his blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great Republic."

Should this powerful Address fall under the eye of the unblushing violator of this sacred day, notwithstanding his hardened conscience, he would in a good measure feel the weight of his aggravated offence against the laws of his God, of his country, and of society; and it must indeed, require a great effort of the mind, for him to resist those convictions which generally lead to reformation. Believing this, we trust that these Appeals will not be made in vain, and, to give the Address an universal circulation over our land, it ought to be inserted in every periodical in our country.

[From the London Evangelical Magazine.]

#### ON THE APOCALYPTICK NUMBER OF THE BEAST.

Sir,

The last number of your Magazine contains what is termed, "An Extraordinary Elucidation of Prophecy," relative to the Apocalyptic number of the beast, Rev. Chap. xiii. v. 18. This, however, appears to me neither perfect in all its parts (the final *s* in Ludovicus bearing no signification as a numeral), nor does it apply to the French monarchy as giving the whole of the secular power to the beast first mentioned. Neither does it appear as characteristick of any single individual or dynasty; but of a power emanating from a succession of individuals, compelling the world to worship the first beast by means of the sword and fires of persecution. With this view, I was led to examine more closely the description of the beast who gave his authority to the first beast, and

I was much struck with its complete resemblance to the spirit which actuates the Inquisition; and thence I conjectured that possibly the Apocalyptic number 666 might, in conformity with the usual mode of computation by the Roman alphabet, be applicable to some word designating and falsely called the Holy Office. Trying it by this rule I was much surprised and gratified to find that the Latin word *Inquisitori* corresponded in every part with it, according to the following mode, viz,

#### Alphabet.

A . . . . .	1	N . . . . .	40
B . . . . .	2	O . . . . .	50
C . . . . .	3	P . . . . .	60
D . . . . .	4	Q . . . . .	70
E . . . . .	5	R . . . . .	80
F . . . . .	6	S . . . . .	90
G . . . . .	7	T . . . . .	100
H . . . . .	8	V or U . . . . .	200
J or I . . . . .	9	W . . . . .	300
K . . . . .	10	X . . . . .	400
L . . . . .	20	Y . . . . .	500
M . . . . .	30	Z . . . . .	600

I . . . . .	9	T . . . . .	100
N . . . . .	40	O . . . . .	50
Q . . . . .	70	R . . . . .	80
U . . . . .	200	I . . . . .	9
I . . . . .	9		
S . . . . .	90		666
I . . . . .	9		

This power alone has assumed the lamb-like attribute of holy and merciful; whilst with the voice of a dragon, it has condemned to the flames, and the most horrid cruelties, those who had not the mark of the first beast by worshipping its power and supremacy. I have not met with any solution which is less objectionable: and I therefore wish merely to throw out the above hypothesis as a suggestion, to which, at present, I do not perceive any discrepancy in its application to the persecuting lamb-horned dragon. I shall be much obliged by the opinions of any of your Correspondents to this attempted solution of this remarkable prophecy, and am, Sir, yours, &c. R. GILL.



## RELIGIOUS DEPARTMENT.

THE INCREASE OF THE CHURCH IN GEORGIA. EXTRACT OF A LETTER  
FROM THE REV. IVESON L. BROOKS.

We have great reason to be thankful that God continues to pour out his spirit in a wonderful manner upon different parts of our State; and we fondly hope that he will not permit the good work to cease until all our churches shall participate in its gracious influences, and multitudes of perishing souls shall be brought to exercise comfortable hopes of eternal life through Christ Jesus the sinner's friend. But as yet the same sovereignty has been manifest in those showers of grace which have been dispensed to the churches in Georgia, as has been exhibited in the showers of rain sent upon our farms. For while some neighbourhoods have been blessed with good seasons and have promising prospects of a plentiful harvest, others have been left to languish under the effects of distressing drought. So among some of our churches, God has been pleased to exhibit the displays of his conquering grace, and the souls of his children have been abundantly revived by the showers of mercy poured upon them in such times of refreshing from the presence of the Lord, while churches in adjacent vicinities have to lament the wintry state of religion among christians, and the abounding of iniquity among sinners and carnal professors.

The glorious work which commenced at Bethesda, (Green,) in the spring, still continues in that church, and seems to be spreading among the churches in adjoining counties since the May meeting, at which upward of sixty were baptized; proportionable additions have been regularly made to the Bethesda church; in June fifty-nine were baptized, and the week preceding their July meeting (from which we have not heard,) nearly thirty were standing in readiness, and fair prospects for the number to be more than doubled, as the approaching meeting was for three days continuance, and was looked to with prayerful anticipations.

The churches at County-line (Oglethorpe,) Sardis, Clarke Station, and Philip's Mills, (Wilkes,) Shiloh (Green,) Powelton, Mount Zion, and Island Creek (Hancock,) and other churches in the bounds of the Georgia association, are partaking in the revival, and are securing constant additions. I had the pleasure to attend a meeting at County-line, on Wednesday last, and was surprised that the house should be nearly full of attentive hearers, though in the middle of the week and no special occasion. I mention this as a common specimen of the state of religious excitement among those churches. After attending to preaching about three hours without intermission, a respite was given with notice that after a short space the church would open a door for the reception of members. When the church came together for that purpose, nearly all the congregation re-assembled and remained, till about nine persons had stated satisfactory evidences of God's work of salvation upon their souls. Among that number was an elderly woman, who stated that she had exercised hope in Christ for nearly twenty years, but being not entirely satisfied, she had tried to obtain a better hope, and had staid from the church till she had grown so old without obtaining better evidence, that she was ashamed to go forward to make known her case to the church, until a pressing sense of duty seemed now to urge her to come with her same old hope. Another of the nine, was a little girl of about 10 or 11 years old, who gave as clear and as forcible evidence of deep conviction of *sin* as I have ever heard. She with overflowing eyes stated in her relation, that although her parents had never suffered her to use bad words, (by which she meant she was free from gross sins;) yet she found her heart to be so bad that she thought old hardened sinners were better in heart than herself, and would stand a better chance to be

saved. But was finally enabled to see that Christ was able to save the greatest sinners. At the last monthly meeting they had nineteen baptized.

The churches of the Ocmulgee association, which was so signally blest last year, continue to receive additions, and late and new works are occurring in churches and vicinities heretofore in a lukewarm state. At Crooked Creek Church, (Putnam,) 17 were baptized on second Sabbath, and at the high shoals of Murder Creek, (in Putnam,) on the 14th inst. forty-two persons were buried in baptism. Among that number was an old woman rendered helpless through the infirmities of age; nine husbands with their wives, and a widow lady and all her household, consisting of perhaps five persons, (but none were infants.) This work is the more remarkable as there was no church in the vicinity, and no means had been employed among them which could constitute an ostensive cause, to which such an effect might be ascribed.

In Monroe County, at their July meetings, I learn the following members were added by baptism—at Blocky Creek church, 42; at Paron 26; at Hunting Shoals, 25. To many other churches at different places, smaller numbers have been lately added, which would be to tedious to mention.

The Methodist preachers are coming more fully into the practice of immersion; and even the Presbyterian divines are compelled to lead their members *down into the water*, and I am apprehensive do not even then at all times fully “relieve their labouring consciences.”

Another fact in connexion with these revivals, which may be considered worthy of remark is, that they are almost exclusively confined to those associations and churches which are the avowed friends of missions, and among which are those ministers and members who have been most active in promoting the cause of benevolence. While most of those ministers who have opposed the cause of missions, and induced their churches to set their faces against all efforts for the promotion of public benevolence, are themselves left in a worse than cold state, and are doomed to the mortification of seeing their

flocks in a backslidden condition, and biting and devouring one another in contentious bickerings; those ministers on the other hand, who are actively engaged in works of benevolence, and who stir up their churches to pity and assist the perishing heathen, are enjoying the life of religion, and are comforted in seeing the work of the Lord prosper in their hands.

Our beloved brother Sherwood, has given himself wholly to a course of itinerant preaching—and has been voluntarily labouring day and night, during the greater part of this year through the bounds of the revival.

Another remark worthy of observation, is, that throughout this revival there is but little noise tending to confusion. Congregations are large and solemn as death, and the silent tear frequently flows, and often the whole multitude are seen in humble prostration when propositions of prayer are made. I remain yours truly,

I. L. BROOKES.

[Col. Star.]

#### RESOLVES ON INTEMPERANCE.

At the Annual Meeting of the President and Fellows of the Connecticut Medical Society, held at New-Haven, on the 4th and 15th of May 1828, the following Resolutions were passed.

1st. *Resolved*, That in the opinion of this Convention, the use of ardent spirits is unnecessary in health—that the habitual use of the same is destructive of private health and public morality; and their excessive use is one of the most frequent causes of incurable disease.

2d. *Resolved*, That in the opinion of this Convention, although the moderate use of wine, cider, and malt liquors, is not injurious, the immoderate use of the same articles, is like ardent spirits, injurious to health and good morals.

3d. *Resolved*, That in the opinion of this Convention, ardent spirits have no tendency to protect the system from disease; that on the other hand, they render the system more susceptible of contagion and other causes of disease; consequently, that it is the duty of physicians to abstain



entirely from the use of ardent spirits in their intercourse with the sick, and to recommend the same rigid abstinence to nurses and attendants.

4th. *Resolved*, That in the opinion of this Convention, the habitual use of ardent spirits not only renders the human system more susceptible of diseases, but increases their violence and renders them more fatal.

5th. *Resolved*, That in the opinion of this Convention, the use of ardent spirits, by puerperal and nursing women, has an injurious effect upon their offspring, and is frequently the cause of disease and intemperance in both the mother and child.

S. B. WOODWARD, *Sec'y.*

[*Nat. Phil.*

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TRACTS FOR BURMAH.

It gives us great pleasure to state that there has been formed in Philadelphia a Society called the *Youth's Burman Tract Society of the First Baptist Church and Congregation*. It is composed of youth of both sexes, who pay not less than a cent a week each into the treasury. Their object is to raise funds, which are to be put into the treasury of the Baptist General Tract Society; the whole of which, except the amount necessary to pay for a few Tracts for themselves, is to be applied by the General Society to the publication of Tracts in the Burman language, under the direction of our Missionaries in that kingdom. If our brother Boardman had a supply of such Tracts, exhibiting the way of salvation through Christ, much of his present deficiency from not knowing how to speak the language would be remedied. By placing Tracts in the hands of those who pass by, they might be led to seek the deliverance the gospel purposes. It has long impressed our minds that Baptists in this country should provide means to publish millions of Tracts in Burmah, because they have a mission there where they can be composed and printed, and they possess the means to do this, without deducing from the amount necessary to support these labourers in the gospel field. Tracts have proved eminently suited to the state of things among the

heathen in the East Indies and elsewhere. The Burmans are a reading and inquisitive people. By circulating Tracts among them, thousands may be led to examine the truths of the gospel to whom no other method of instruction can possibly be extended. One of Dr. Judson's first efforts after learning the language, was to compose a Tract, and translate portions of Scriptura, which are the best Tracts for publication. These were printed at the mission press, and were instrumental of leading several of those who were afterwards baptized, to inquire concerning the way of life. In one instance an individual first heard through the Tract published by the missionaries at Rangoon, that there was a Saviour from sin, and that too at a considerable distance from the place. He went to Rangoon, and inquired for the persons who prepared it; he found them, and afterwards became a believer in Christ. The Board of Missions have always been impressed with the obvious duty and necessity of using the press as one instrument of enlightening Burmah. A printer was early sent out, and good was done in this way. At their late meeting in New-York, the Board took measures to obtain an iron press of the most approved construction, to be sent to Burmah immediately, the old one, which was of wood, having gone to decay. A fount of new type has been ordered in Calcutta, and is supposed to be ready for use. Another printer is to be provided, and in the course of a year or two we trust that Dr. Judson's translation of the New Testament, and thousands of Scriptural Tracts will be given to the Burmans, who are now sitting in the region and shadow of death. As the ordinary receipts of the Board are scarcely sufficient to meet the necessary expenses of their missionaries, they must seek for additional aid to perform this extra but most important work. They therefore at their meeting on the first of May last, appointed a committee, whom they "charged with the services of soliciting from the Baptist General Tract Society, and the American Tract Society, aid in the publication and distribution of Tracts in Burmah and Africa." This committee have not as yet made a formal



application; but whenever they do, we must reply, that for the present, we can only give them the aid which may be put into our hands for this specific purpose. The work has been begun by the Youth's Burman Tract Society. Let other Societies be formed for the same purpose, let individuals contribute towards the object as of the ability which God giveth, and in a short time we shall have the happiness to reflect that rays of eternal truth are diffused far and wide amidst the gloom of that land, which shall direct the inquiring eye of thousands and millions to Him who saith, "LOOK UNTO ME AND BE YE SAVED, ALL YE ENDS OF THE EARTH."

[Tract Mag.]

MR. ALLEN'S ACCOUNT OF HIS  
AGENCY IN VERMONT.

Aug. 1828.

ev. and dear Sir,

At your request, I have drawn up the following account of my Agency in Vermont, which is respectfully submitted to your consideration.

Until the formation of the Convention in 1825, the benevolent movements of the Baptists in Vermont had been very desultory and inefficient. For the want of information, and a well directed system of concentrated action, no valuable purpose had been accomplished; and probably, not even a tenth part of the moral power of the churches had ever been touched. With their energies nearly paralyzed, while their benevolent sympathies seldom extend beyond the narrow limits of a parish or an association, they remained about twenty years in a state of disgraceful dormancy. At the time of my entering the state last September, some important changes had taken place, and things were evidently in a train of improvement. Several Societies had been formed in different parts of the State, auxiliary to the Convention; and a few Sabbath Schools and Bible Classes had been instituted. A disposition friendly to the benevolent objects of the day, every where prevailed with but few exceptions.

The Convention, wishing to combine the efforts of the whole denomination, and bring them to bear successfully on the

three great objects of their recognition, Education, Foreign and Domestic Missions, found it necessary to establish a uniform and effective system of missionary operations. The system which has been adopted is similar to that of the American Board of Commissioners for Foreign Missions—a system which has been so abundantly tested by actual experiment in England and the United States, as to demonstrate its superior utility to all other means of raising missionary funds. Its results have been glorious. It has augmented the funds of the American Board three fold since its introduction. In the state of Maine we have one hundred and sixty Primary and twelve Auxiliary Societies, all formed on this plan, which raise about two thousand dollars a year for Foreign Missions. Before this plan was introduced, the whole amount raised in Maine for the Baptist Foreign Mission, did not probably exceed \$300 a year. This is a striking instance among innumerable others of the great importance and utility of the new system. Let it once be adopted by the whole denomination throughout the United States, and more than \$50,000 a year would be raised with perfect ease for the Foreign Missions. Ten thousand additional channels of benevolence would at once be opened, and those which are now well nigh dried up, would swell to overflowing with the waters of life.

West of the Green Mountains in Vermont, one hundred Primary and three Auxiliary Societies have been organized. The latter are Auxiliary to the Convention, and the medium through which the former transmit their funds to that body. While these missionary bodies were moulding into form and assuming the principles of life, health, beauty and motion, several Tract Societies started into existence, and various religious periodicals, particularly the Baptist Tract Magazine, obtained a circulation from one extremity of the State to the other. The latter publication has already paved the way for the introduction of Baptist Tracts: a depository of the Baptist General Tract Society having been established at Brandon.

Another work of no inconsiderable magnitude and importance, which has been undertaken and completed the past year, is the establishment of a religious newspaper at Brandon. This occupied an agency of fourteen weeks, which procured one thousand subscribers, and raised \$1600 for the stock. The plan is simply this: The estimated expense of the establishment was divided into shares, which were taken up by individuals throughout the State. The stockholders are the proprietors of the paper. All the nett profits arising from the publication, after paying the interest of the capital invested, will be held sacred to the cause of missions.

In Vermont we have one hundred and twenty-one churches, of which fifty-one are located west of the mountains. The state of religion among them is generally low; though a few, particularly in the north part of the State, are blest with precious revivals. About half of the churches are destitute of a settled minister. Several of these are both able and willing to support the stated ministrations of the gospel among them. But ministers cannot be obtained. The fields are white to the harvest; and the harvest itself is abundant, but faithful labourers are few. How important that the churches should pray the Lord of the harvest to raise up, qualify, and send forth into his vineyard a competent supply of faithful teachers.

Having travelled more than eight thousand miles in New-England, and being extensively acquainted with the state of the Baptist Churches, I can safely say, that no portion of the country over which I have travelled, of an equal extent, is so destitute as Vermont. We have an additional proof of this, from the fact that our Congregational brethren are now making a very laudable and vigorous effort to locate forty missionaries in that State the ensuing year. Shall we let them bear all the burden and heat of the day, and not lift a finger to help them in this work of love? Have we no men who will go up to that land and share with them the trophies of victory? especially as we have sixty churches in that territory famishing for the bread of life! O Sir, there is a cry from that land—it rises from

every valley—it echoes from mountain to mountain with heart thrilling interest—Come over into Vermont and help us.

Respectfully yours in the gospel,  
IRA M. ALLEN.

Rev. Dr. Bolles.

## OBITUARY.

REV. JOEL BRIGGS,

LATE PASTOR OF THE BAPTIST  
CHURCH IN RANDOLPH, MASS.

MR. BRIGGS was born in Norton, (Mass.) April 15, A. D. 1757. He was the son of Deacon George, and Mrs. Sarah Briggs, both members of the Baptist Church in Taunton, (formerly Norton.) His first religious impressions were excited by the instructions of his pious mother. He became convinced at five years of age, that he was a sinner, on account of which he was frequently in great distress of mind, from which, however, he obtained temporary relief by forming resolutions to avoid whatever was sinful, and do what was right. But although not addicted to any notoriously vicious habits, he, nevertheless, was sensible that he often broke those resolutions; and at seasons, particularly on hearing faithful preaching, or when death occurred in the neighbourhood, he felt much distressed with fears of future punishment. When in his thirteenth year, an event occurred which tended greatly to increase his conviction. His brother Amos, a gay, sprightly youth of twenty, indulged a hope, after a short period of conviction. As he was absent at the time of his awakening and experience, the family were ignorant of the circumstances, until he came home and related them, accompanied with exhortation. His exhortation pierced the heart of the subject of this obituary like an arrow. He continued in great distress from Thursday evening until the next Monday. During this period he had very different views of his relation to God from what he had previously experienced. His conviction of sin was deep and pungent. He saw himself guilty and helpless, and for a time thought there was no way to escape the wrath of God. Notwithstanding



ing he was convinced that God would be just if he cast him off forever, such was the enmity of his heart, that at times, it rose almost to paroxysms of rage. In describing those exercises he used the following figure: "I had seen a serpent wreathing and venting his spite, and emitting his venom while under the foot of a man unable to help himself, yet in a rage against the power which confined him,—and I thought I discovered in him a picture of my own heart contending with God."

His distress continued to the degree that he found it difficult to eat, sleep, or work. Notwithstanding his enmity of heart, he was constrained to cry, "God, be merciful to me a sinner." He had endeavoured to conceal his anxiety, in which he succeeded until Sabbath evening, when his mother discovering it, called him to her bed side, on which she was confined by sickness, and inquired the cause. He related his exercises to her, after which she prayed with him. His distress continued until near morning, when he fell asleep. On waking, he found it had abated, although he had no evidence of a radical change. He had been persuaded for several days, that this was his last call, and as he had less on his mind this morning, he began to be alarmed least he was already given over to a reprobate mind. His father had set him to work alone, and while musing on his situation, he says, "I felt, at length, to surrender myself into the hands of God without reserve to do with me as seemed him good, believing that if he sent me to hell, it was no more than I deserved for my rebellion against him; and if he saved me, it would be mere mercy in him to a most wretched and unworthy sinner." At that moment the following passage came to his mind with as much force as though spoken by Christ personally:—"My peace I leave with you." His distress was instantly gone, and his soul filled with peace. Soon after, another passage followed: "Seek first the kingdom of God and his righteousness, and all these things shall be added to you." He did not recollect at the time, that either of the above passages were in the Bible; however, they afforded him great comfort.

He was at this time at work alone in his father's corn barn. When he went out of it every thing around him seemed to be praising God—even the trees and birds appeared to be engaged in the delightful employment. He had not, at the time, the most distant thought that he had experienced religion, but could not help wondering at the astonishing change in his views and feelings. He felt humble, peaceful and happy through the remainder of the day. In the evening he had an interview with his pious sister, to whom he observed, that he wondered what made him feel as he did; and upon her request related his exercises, in doing which he experienced fresh manifestations of the love of God, to the degree that he immediately broke out in ascriptions of praise to him, and also in exhortations to the family. Overjoyed at the account which he gave, she observed that he had met with a change, which was the first time that the idea entered his mind.

The above change occurred in January, A. D. 1770, from which time he forsook the vain amusements to which he had been addicted. So precious did time appear to him, that he felt that he ought to improve every moment, either in acquiring some useful information, or in doing good.

His mind, at length, was exercised respecting making a publick profession of religion. Notwithstanding his parents were Baptists, he felt the importance of learning his own duty from the Scriptures rather than from them, and after searching them, and becoming satisfied respecting the mode and subjects of Baptism, he was baptized by the venerable Backus in the following March, and united with the church in his native town. As the church was, for a season, destitute of a pastor, he used occasionally to improve his gift of exhortation in meetings which they held for the purpose of stirring up each other's minds. They at length elected him deacon; not, however, until he became of age.

His first impressions respecting preaching, he regarded as a temptation, and endeavoured to resist them. At this time



he possessed considerable property, and his prospects for increasing it were fair and promising, all which he had reason to suppose would be deranged by his devoting himself to the ministry, he therefore concluded it could not be his duty. But after experiencing various exercises upon the subject, he became convinced that it was his duty to devote himself to the work, at least, so far as to attend to preparatory studies. He spent about two years under the instruction of his pastor, the Rev. William Nelson, and as long under the tuition of the Rev. Mr. Williams, of Wrentham, after which he entered Brown University; and though obliged, during his third collegiate year, to suspend his studies on account of weakness of eyes, he afterwards returned and was regularly graduated, as appears from the records of that institution.

In September, 1784, he was married to Miss Hannah Sprague, who still survives him, and who has, in his life, showed him all that respect, and in his last illness, all that attention and affectionate care and sympathy which his character and circumstances, and her relation to him, seemed to require.

In January, 1785, he accepted a unanimous invitation from the Baptist Church and Society in Randolph, (formerly Brintree) to settle with them, and entered upon his labours immediately, but was not ordained until December 5th, A. D. 1787. With this people he continued until his death. He lived to witness four or five special revivals among them, in one of which between seventy and eighty were added to the Church. Two churches originated from what was a feeble band at the commencement of his labours in this place, viz. the church in Canton, and the North Church in Randolph.

About three years previous to his death he told his people, that they must no longer depend on him to supply the pulpit. This arose, not from indifference to their prosperity, but from a consciousness that his age and infirmities required it. Indeed, his attachment to the church and congregation seemed from this time rather to increase than diminish, for he most cordially united with them in settling

and supporting a minister with whom he remained satisfied during his continuance.

From this time he preached occasionally with destitute churches when his health permitted, until within a few weeks of his death. His health had been declining for some time; he, however, continued to preach until the fourth Sabbath in November, when he delivered his last sermon to the church in Hanover. Soon after, his recovery became hopeless. When convinced of this, he did not seem in the least disturbed—his mind was calm and unruffled. He made all necessary arrangements respecting his affairs, and his funeral—often spoke of the dear church and people with whom he had been so long connected, and offered many fervent prayers for them. Indeed, his last days seemed emphatically to be his brightest and best. The writer of this article was permitted to visit him repeatedly in his last sickness, and to prove from experience that,

"The chamber where the good man meets his fate  
"Is privileg'd above the common walks of virtuous  
life."

It was on one of these occasions, that the substance of the above was taken from his own lips.

Many have spoken with more confidence respecting their own state on a dying bed, and manifested a greater degree of joy. Indeed, he said but little about himself directly, except when it became necessary in order to illustrate the grace of God. He, however, spoke much of his Saviour, and of all the way in which he had led him for many years, and of his wise, holy, and merciful providence towards him. His usual reply when questioned respecting his own exercises, was,—*"I feel calm—not my will but thine, O LORD, be done—I am truly resigned if not deceived."* He spoke much of the promises of God, particularly of those in which he first felt interested, observing that they had ever been his support, were still, and he trusted they would continue to be. His strength gradually declined until the 18th of January last, when

"The weary wheels of life stood still,"

and his immortal spirit took its flight, as we trust, to mansions of bliss. His funeral was attended on the 24th by a large concourse of people, when a sermon was delivered by the pastor of the North Church, founded on Luke ii. 29, 30. "Lord, now lettest thou thy servant depart in peace," &c. Eight clergymen, four Baptists and four Pedobaptists, attended as Pall Bearers, each of whom have since given one Sabbath's preaching to his bereaved and destitute flock.\*

As a Preacher, Mr. Briggs was rather practical than doctrinal. His discourses were strikingly experimental, and usually delivered with much feeling. In doctrine he was Calvinistic, not materially different from the Orthodox divines of New-England in general. His views of the ordinances are well known. Although in principle and practice a conscientious Baptist, he loved all who bore the image of his Master. Although in consequence of the small compensation received for his services, he was obliged to labour with his hands, and economise for the support of his family, he nevertheless laboured much in the ministry, and was honoured of God as an instrument in turning many to righteousness.

Although Mr. Briggs' christian and ministerial character was never tarnished, yet it shone conspicuously in the last three years of his life. When he saw that the good of his people required it, he urged them to obtain a minister, and when they made the attempt, no one was less difficult to please, or more liberal to contribute towards his support than himself. He bore, at least, his equal proportion of an annual salary which was four times as much as he had usually received himself. Besides this, he gave five hundred dollars towards a parsonage. It should be remembered that he did all this at that advanced stage of life in which some good men, under similar circumstances, discover different traits of character. Nothing in him appeared like jealousy. His conduct in this respect has rarely been equalled, and perhaps

never excelled. But he now rests from his labours, and his works will doubtless follow him.

### MR. STILLMAN EATON,

SON OF THE LATE MR. LILLEY EATON,  
OF SOUTH READING.

MR. EATON was a young man of respectable talents and fair moral character. His equanimity, maturity of judgment, and general correctness of demeanour, are rarely surpassed in persons of his age. But nothing particularly interesting of a religious nature was discovered in him until within a short period of his death.

The disease which terminated his earthly existence, commenced its ravages early in the Spring. Mr. Eaton now became increasingly thoughtful. He complained of a hard heart; but evidently had a deep sense of his own sinfulness and unworthiness, and of the goodness of God. The goodness of God, it is hoped, led him to repentance.

He died at South Reading, on Lord's-day, June 29, 1828, aged 21 years. The following are some of his last expressions as committed to writing at the time they were uttered:—

About half past 9 o'clock, he seemed for a short time in deep meditation; being interrogated what he would have, he made signs for the attendants to be silent, and stand back from his bed.

He then whispered, "A new work, a great work." After a short silence, he spoke out with an audible voice, as follows:—

"I desire to bless God for taking my feet out of an horrible pit, and placing them on the rock of ages, a sure foundation, yes, a *sure foundation*."

Praise the Lord for his goodness, for his *goodness*, his *great goodness*—his goodness is inconceivable by mortals.

I have disregarded religion, spoken lightly of his saints, and, I fear, blasphemed his name, yet his goodness has spared me, a poor vile sinner.

Good God!—Praise the Lord,—rocks, hills, and trees, praise the Lord. Let *every thing* praise God. How great is his *power, justice, and truth*. Help me

\* The Rev. Oren Tracy asked and obtained his dismission from the pastoral charge of this church a few weeks previous.



to praise the Lord and adore his goodness, who supports me in the dark valley and shadow of death."

He spoke of the compassion of Christ, thus, "He was cruelly slain by wicked men; O that *bloody day*! the rocks rent, the earth clave, graves opened, and the sun hid his face."

He mentioned the *greatness* of God, saying, "In six days God made heaven and earth, and rested on the seventh; I see him on the throne of his majesty."

When asked if he felt as though he could join the happy society of heaven, he said,

"I am at the feet of Christ. I have no strength—I am wholly unworthy—if I might have a *low seat* with them—but I am *unworthy*."

Seeing several of his associates standing in the room, he said, "My mates, I must leave you. Now, while it is a day of salvation, flee to Christ—flee to him—his blood is sufficient for thousands—All may come,

"There is no hard condition,  
'Tis only look and live."

But we must *give ourselves up* to him, give him our *hearts*; we are unworthy, altogether, but he is good and ready to forgive."

To one of his young friends he addressed himself thus:—

"Bless the Lord with me, if you can, that he has had mercy upon me a *sinner*; when I had been sinning against him so long, yes, more than twenty years, he has spared me, and not cut me down as a cumberer of the ground; spared me from the pit, that dismal place of horror and despair. The rich man desired that his brothers might not come to that place of torment."

He repeatedly mentioned his great *weakness*, and said, "God only can strengthen me in my affliction to speak of his goodness.

"Friends and Physicians cannot save  
Our mortal bodies from the grave."

But I trust the great Physician has helped me—I hope I am not deceived."

After making these remarks, he was for some time too much exhausted to converse. He once broke this silence, by saying,

"What sin there is in a sinful heart; but I hope the Lord in his goodness has pardoned my sin." His mind seemed absorbed with a view of the goodness of God, and his own unworthiness. The words "good God," and "goodness of God," he repeated many times.

A short time before he expired, he said,

"Jesus makes *this* dying bed  
Feel soft as downy pillows are."

He was then asked, have you any fears of dying? He answered, "none." These were his last words. His strength continued to fail till a little past one o'clock, when he ceased to breathe, and his expiring breath was without a struggle.

On the day following, his remains were committed to the grave. An address was delivered on the occasion in the Baptist meeting-house, to a numerous and deeply affected auditory; and on the ensuing Sabbath, a sermon was preached to the youth, from Psl. cxix. 9, "How shall a young man cleanse his way? By taking heed thereto according to thy word."

The young people by whom Mr. Eaton was deservedly respected and beloved, seemed much affected by the death of their friend, and it is devoutly to be desired, that, regarding his dying request, they will "flee to Christ."

If youth, if flattering prospects in life, if kind friends and skilful physicians, if modest retiring worth, were any security against "the bold demands of death," this young man had not so soon been laid beneath the sods of the valley.

If any one who shall read this notice, be disposed to put off to a sick bed the things which belong to his peace, let him ask himself the following questions: Am I sure of a sick bed? May I not be hurried into eternity without a moment's premonition? If I have a sick-bed, may not my mind be bewildered? Will not the agony of body be sufficient for me to endure without distress of mind? Is it certain that I shall have a disposition to repent of my sins? Shall I not need the *present* consolations and supports of religion? Do not many die in a state of awful stupidity? If I obtain hope, can the evidence of it to myself or others be so satisfactory, as when the obedience of



the life has borne testimony to the sincerity of the heart? or shall I be prepared, even if the hope be genuine, for so great a degree of felicity as I should be fitted to enjoy, had I been for years growing in grace? Is not God deserving of *all* my time? Is not his service calculated to make me happy and useful as well as safe while I am in health? Has not godliness the promise of the life that *now is*, as well as of that which is to *come*?

It has been well remarked, that we have in Scripture one instance of repentance at the eleventh hour, that none may despair; *but one*, that none may presume.

### ANECDOTE.

"What is the use," said the pupil of a medical friend of ours one morning to his master, when on their way to a place of worship; "what is the use of going so often to church, when you only hear the same things over again?" "What is the use," replied his master, "of breakfasting, dining, and supping, every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat, to support my life and nourish my body, which otherwise would languish and die." "The cases are much more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence; so the divine life in the other will wither and pass away, unless we have recourse to the provisions of his grace." "How does it happen, then," inquired the young man of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?" "There," answered his master, "you again mistake the matter. It is very true, that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different; we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, the exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the

Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease—I mean sin—which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favour of its Creator."

*Evan. Mag.*

### ORDINATION.

Rev. Timothy P. Ropes was ordained an Evangelist, at Salisbury, Mass. Aug. 13, 1828. Introductory prayer, by Rev. Josiah Houghton of Newburyport; Sermon, by Rev. Baron Stow, of Portsmouth, N. H. from Heb. iv. 12; Consecrating Prayer, by Rev. C. O. Kimball, of Methuen; Charge by Rev. Ferdinand Ellis, of Exeter, N. H.; Right Hand of Fellowship, by Rev. E. W. Freeman, Lowell, Mass. Concluding Prayer by Rev. Samuel Cook, of Brentwood, N. H.

### Account of Monies received by the Treasurer of the Newton Theological Institution, viz.

J. M. Grinell, New Bedford,	- - -	3,00
Henry Robinson, do.	- - -	2,00
John Cogswell, jr. do.	- - -	25,00
Rev. G. B. Perry, do.	- - -	10,00
Benjamin Coombs, do.	- - -	5,00
Joseph Dunham, do.	- - -	2,00
Ann Freeman, do.	- - -	1,00
M. P. Sturtevant, Newton,	- - -	2,00
Rev. J. Aldrich, Dedham,	- - -	5,00
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Summer Sessions, do.	- - -	2,00
Jabez Boyden, do.	- - -	5,00
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Josiah Bacon, Esq. Newton,	- - -	50,00
Dea. Thomas Hovey, do.	- - -	10,00
Asa Wilbur, in payment of his note presented by N. R. Cobb,	- - -	209,00
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John A. Lamson, do.	- - -	50,00
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LEVI FARWELL, Treas.

Cambridge, Aug. 13, 1828.





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